

Containing Accounts of the Propagation and Revival  
of Religion in *England Scotland and America.*

Saturday JULY 2. 1743. - 6 N<sup>o</sup>. 18.

**H**aving at present finish'd our Accounts of the *Revival of Religion in NEW-ENGLAND at the present Day* before Mr. *Whitefield's* Arrival in 1740; until a sufficient Number of fresh Accounts come to our Hands; we would entertain our Readers with other Matters. And we cannot but think that the following Extract is exceeding suitable for the present Times. It is a Chapter contained in a valuable and famous Treatise intituled *The Kingdom of GOD among Men*, printed at London in 1679, and composed by the Rev. Mr. JOHN CORBET, one of the greatest and most learned as well as pious of the Nonconformists in his Day, as we learn from his Funeral Sermon preached by the Rev. and famous Mr. *Baxter*, and from Dr. *Calamy's* Account of the ejected Ministers.

*The Enmity of the World against Godliness, and the Calumnies and Reproaches cast upon it considered.*

THE security and increase of true Religion is a matter of no small difficulty. The Enmity against it is general and perpetual in the first race of Mankind it brake forth even to Blood, and throughout all Ages it hath been propagated, and that with great rage, as well within as without the Pale of the visible Church. The adverse World knows not the new Nature what it is, for it knows not God, whose Image it is. The World is not only alienated from the Life of God, but opposite to it by the antipathy of the carnal Life, and so not only wants the true religion, but hath a strong dislike of the divine and heavenly Nature.

**Morcor**

‘ Moreover true Christianity is a Light, by which all Things  
 ‘ that are reprov’d, are made manifest ; and the World that  
 ‘ lives in Sin and loves Darknefs, hates the Light, by which  
 ‘ it is condemn’d, not only with an Hatred of Averfation,  
 ‘ but of hostile Persecution.

‘ Nevertheless, the unregenerate Sort of Men in general,  
 ‘ cannot and would not abandon all Sense of Religion, which  
 ‘ is fo deeply imprinted in human Nature, and the Form  
 ‘ whereof may be acceptable even to corrupt Nature. Where-  
 ‘ fore they own the Name, while they hate the Thing ; and  
 ‘ keep up a Shew and Form thereof, while they deny the  
 ‘ Truth and Power. And having a false Apprehension of  
 ‘ Chrifft they adore him, while they trample upon his present  
 ‘ Members, that really bear his Image ; and having a false  
 ‘ Idea of Godlinefs, they honour the Memory of the Saints  
 ‘ of former Ages, while they vilify thofe of their own Times,  
 ‘ in whom Godlinefs really exifts : which fhews, that if Chrifft  
 ‘ and the former Saints were now on the Earth to appear  
 ‘ what they were indeed, they would be no lefs hated and  
 ‘ fcorn’d than the Faithful that are now living.

‘ The manifold Ways of Defftruction and Mifery wherein  
 ‘ the Wicked walk, tho’ contradictory to each other, do all  
 ‘ confpire in this Enmity ; and Godlinefs is put to conflict  
 ‘ not with one Sort of Enemies, but with the various corrupt  
 ‘ Parties of the divided carnal World. Yet worldly Interests  
 ‘ often make their Advantages of Christianity, and have their  
 ‘ Defigns upon it, and complicate themfelves with it in fome  
 ‘ external and accidental Engagements for a Seafon, and then  
 ‘ the Enmity is reffrain’d. And not a few, that fall fhort of  
 ‘ Regeneration, may be fo illuminated and wrought upon, as  
 ‘ not only to ceafe from Malignancy and Hoftility againft it,  
 ‘ but to promote and ftrengthen its external Interests. But  
 ‘ for all this, the Serpentine Nature hath hitherto been more  
 ‘ predominant in this lower World, and God’s Kingdom hath  
 ‘ had far greater Oppofition, than Affiftance from the Powers  
 ‘ thereof.

‘ Now we are noting the Injury and Defpight that is done  
 ‘ to Godlinefs, the Calumnies and Reproaches heaped on the  
 ‘ ferious Profefors of it to render them hateful and contemp-  
 ‘ tible, requires fome Animadverfion. Their Adverfaries  
 ‘ fet them forth as Proud, Froward, Stubborn, False, Rafh,  
 ‘ Fierce, Petulant, Sullen, Fanatical, Hypocritical, Cenfo-  
 ‘ rious,

rious, Pragmatical, Unruly, Schismatical, Seditious, Unpeaceable, Presumptuous, Selfish, and such like.

‘ If we would judge rightly of these Imputations, we are to mind many Things, *viz.* The Intrusion of Hypocrites, the Multitude of half Converts, the great Weakness of Grace, and Defect of Wisdom in the greater Part of sincere Christians, and the Imperfections of the best and chiefest of them. It is further to be considered that Faults real or seeming, are more remarkable in strict Professors than in any others, as Spots in a white Garment; also that the common Malignity will aggravate the same above Measure; likewise that the Things they are charged with (were they truly charged) are not peculiarly theirs, but the Corruptions of the World in general; and that some Degrees thereof are found in all, in whom human Weakness is found, and that they are less and in a lower Degree in this Party of Men than in any other. Add hereunto that the Faults of some are commonly objected against all, and the Sins of Men not yet made perfect, are cast upon that holy and perfect Way, which condemns those Sins, and hath broken the Dominion of them.

‘ Moreover, when it is undeniable that this Sort of Men in general have renounced palpable Dishonesty, Injustice, filthy Lewdness, Wantonness, Intemperance, Luxury and other gross Pollutions of the World, they are burdened (according to the true Method of Calumny) with Matter of Suspicion or evil Surmise, as Hypocrisy, Self-conceitiveness, Fancicalness and secret Pride, Things mostly belonging to the hidden Man of the Heart; or with spiritual Wickedness, as Envy, Malice, Bitterness, Vain-glory, Ambition, Self-admiration and Contempt of others, Things of more close and covert Nature, and as not easily proved, so not easily disproved where they are objected; or with the ambiguous Charge of Schism, Faction, Turbulency, Singularity, Peevishness, Perverseness, Obstinacy; which opposite Parties are continually casting upon each other; Faults and Duties, Vertues and Vices happening to be called by these Names. And in this Method of Accusation, the Innocent are sooner injured than cleared, and Slanderees do their Work, for the Reproaches are boldly cast abroad, and something sticks.

‘ But notwithstanding all the Obloquy and Calumny, the whole World may be challenged to produce an Instance of

‘ any Sort or Sect of Men, that have exceeded or equaled the  
 ‘ serious Professors of the true Christianity in Things honest,  
 ‘ and just, and comely, and useful, and praise-worthy. It  
 ‘ must not be expected, but that during their imperfect State  
 ‘ Obliquities and Aberrations will be found more or less in  
 ‘ them, as they are more or less remote from Perfection. But  
 ‘ if true Honesty and Vertue be a Reality and not an empty  
 ‘ Name, and if it be not perished out of the World, it exists  
 ‘ and resides in them.

‘ Howbeit in this Way there are inevitable Occasions of  
 ‘ stumbling, not given but taken, and such fall thereat, as  
 ‘ *do err in their Hearts, and have not known God’s Ways.* The  
 ‘ Practice of true Piety lying out of the common Road, is  
 ‘ misjudg’d as a kind of humorous Singularity.

‘ To speak feelingly of divine Things, seems Folly or meer  
 ‘ Fancy to them, who have no Knowledge or Taste thereof  
 ‘ in themselves.

‘ To express with Zeal or Vigour such Things as seem to  
 ‘ others incredible, tho’ they be most true and excellent, is  
 ‘ taken for Madness.

‘ Tenderness of Conscience, Strictness of Life, Fervour of  
 ‘ Devotion, Mortification and Heavenly-mindedness, is by  
 ‘ Sensualists, Formalists, and carnal Politicians, judging by  
 ‘ their own Measure, taken for Hypocrisy, designing the Ap-  
 ‘ plause of Men, or some Emergency and Advancement in a  
 ‘ Party, or some other Self-Interest.

‘ A pious Regard to the lesser as well as the greater Com-  
 ‘ mands of the Law, and a Dread of despising the least Com-  
 ‘ mandment, is commonly esteemed Peevishness and needless  
 ‘ Preciseness.

‘ To distinguish between the holy and profane, the zealous  
 ‘ and lukewarm, the carnal and spiritual in the visible Church,  
 ‘ and to judge of both Sorts as they are, is a great Offence to  
 ‘ the World, for which the Religious are thought to be Proud,  
 ‘ Envious, Despisers of others, Uncharitable, Censorious;  
 ‘ and Formalists are magnified against them for their large  
 ‘ Charity towards all, which is indeed no Charity, but Indif-  
 ‘ ferency in Religion, not seldom accompanied with Bitter-  
 ‘ ness towards the Godly.

‘ To speak as the Scripture doth of a peculiar People, and  
 ‘ as Christ himself, of the fewness of God’s chosen among  
 ‘ the many outwardly called, is accounted the confining of

‘ Godliness

‘ Godliness to a Party, and the fancying of themselves to be  
 ‘ the only People of God. Now such Arrogance is justly  
 ‘ charged on those that place Religion in narrow Opinions,  
 ‘ and Platforms, and Methods of their own choosing, and  
 ‘ judge of all Men as they are nearer or farther from them :  
 ‘ yet nothing is surer than that God hath a peculiar People,  
 ‘ who are comparatively a small Number distinguished from  
 ‘ the World by his own Mark, which is no other than his  
 ‘ own Image in Righteousness and true Holiness.

‘ To discern a laborious, lively, faithful Ministry from that  
 ‘ which is lazy, lifeless and deceitful, and to regard the one  
 ‘ and the other accordingly, to note the ignorant, foolish,  
 ‘ profane and scandalous of that Function, *to condemn a vile*  
 ‘ *Person, and to honour them that fear the Lord*, to take Notice  
 ‘ of the Serpentine Seed, and to turn away from such, to  
 ‘ abhor Impiety, and to have no Fellowship with the Wicked  
 ‘ in their evil Deeds, provokes an evil Generation that are  
 ‘ hereby reprov’d & judg’d ; and they raise an Outcry against  
 ‘ the Godly as factious, unsociable, Despisers of Government,  
 ‘ Makers of Parties, and Enemies to Peace.

‘ To examine the Doctrines, Precepts, Traditions, and  
 ‘ Customs of Men by God’s Word, to use all just Means to  
 ‘ discern his Will, and to choose to obey God rather than  
 ‘ Men, when their Commands are contrary to his, is reviled  
 ‘ for proud Perverseness, Contempt of ancient Customs, and  
 ‘ the Authority of Superiours, Disobedience to Kings and  
 ‘ Laws.

‘ To be zealous for God’s Honour, and the Purity of Re-  
 ‘ ligion, to be earnest and active in stopping the Course of  
 ‘ Sin, and promoting Piety and the Means of Salvation, and  
 ‘ to be concerned for God’s Interest in the World more than  
 ‘ the common Sort are, make the Religious to seem prag-  
 ‘ matical, turbulent, and unpeaceable.

‘ Not to run into the common Excess of Riot, nor to  
 ‘ comply with mad Mirth and Jollity, offensive Gallantry,  
 ‘ or any Extravagancy that is in Fashion, is accounted Stoical  
 ‘ Superciliousness and Morosity.

‘ Strictness of Profession, Seriousness and necessary Pre-  
 ‘ ciseness of Conversation seems to many to be the same Thing  
 ‘ with Phariseism, wherewith the most conscientious are  
 ‘ commonly most reproached, and so the hateful Name of  
 ‘ Christ’s worst Enemies is cast upon his true and faithful  
 ‘ Followers.

‘ Wherefore



' Wherefore it is worth the while to note who and what  
 ' they were. It is evident from the Gospel-History, that  
 ' the *Pharisees* were a strict Sect, and in great Reputation for  
 ' seeming Holiness, no Separatists from the *Jewish Church*,  
 ' but of chiefest Sway therein, and of great Esteem among  
 ' the Rulers. They little cared for the ordering and Go-  
 ' vernment of the Heart, and placed Perfection in outward  
 ' Works, and in Rituals more than Morals, and chiefly in  
 ' the Ceremonies of their own devising, and the Traditions  
 ' of the Elders, and in Zeal for the *Corban* or the Church's  
 ' Treasure, and to these Things they made the weightiest  
 ' Duties of the Law give Place. They wore broad Phylac-  
 ' teries, and affected a proud Reservedness and formal Gra-  
 ' vity. Those Fastings, Prayers and Alms-Deeds, that should  
 ' have been done in secret, they made a Shew of openly to be  
 ' seen of Men. They would be counted *Rabbies*, and own'd  
 ' for absolute teaching Masters and Leaders of the People,  
 ' and would have all subject to their Dictates. And they  
 ' were Maligners and Opposers of the Power of Godliness,  
 ' and Persecutors of the true *Israelites* to maintain their own  
 ' Institutes and Interest. Now for our Part we have no  
 ' need, nor Mind to vindicate the true Off-spring of such  
 ' Forefathers. It concerns all Christians, as Christ warn'd  
 ' the Disciples to beware of *this Leaven*. But the Truth is,  
 ' something of Phariseism may be found among some of all  
 ' Parties, as Self-confidence, Vain-glory, Self-praise, Cen-  
 ' soriousness, Arrogance, Partiality, perverseness of Con-  
 ' science, or straining at Gnats and swallowing of Camels.  
 ' And peradventure, those that most object it to others, may  
 ' be most deeply infected with it themselves; but however,  
 ' it concerns all sorts to beware of it, and do as much as is  
 ' possible to purge it out from among them, and every Chri-  
 ' stian should strive to keep himself from any Smatch of it,  
 ' seeing it was so unfavoury to Christ.

' It is thus very discernable from the manifold Misappre-  
 ' hensions of the Way it self, how Godliness falls under the  
 ' hard Thoughts and Speeches of the mistaken World. But  
 ' *Wisdom is justified of her Children*. And if Godliness it self  
 ' by Misapprehension become a Rock of Offence, no won-  
 ' der the World is scandalized at the Hypocrisy of false Pre-  
 ' tenders, and at the real Faults and Weakness of sincere Pro-  
 ' fessors. But Christ hath said, *Blessed is he that is not offended*  
 ' *in me*.

Un-

‘ Undoubtedly the making of an higher Profession doth not exempt any from a just Conviction and Reproof. That Hypocrites should be detected, and the scandalous Faults even of sincere Christians noted, is the Interest of true Piety. And Charity both towards them that give Offence, and towards them that take it to their Hurt, requireth such Discovery. The Godly lay to Heart no Evils more, than the Scandals of Professors; and they know they are most concerned to take heed, *lest any Root of Bitterness bearing Gall or Wormwood should spring up among them.* And thole that sin before all, their Discipline is to rebuke before all, that others may fear. But the great Mischief is, that some so speak and write of Hypocrites and Offences, as to reproach Godliness it self, and bring the Profession of it into Disgrace.

‘ When they take Notice of any Thing amiss in Men professing Godliness, whether the Matter of Fact be true or false, or the Scandal be in Reality or Appearance only, they presently say these are your Professors, they are all such, and the whole Pack affords no better.

‘ The real or seeming Hypocrisy, Pride, Covetousness, Unrighteousness, Uncharitableness, Selfishness of some is cast upon all.

‘ From some Instances of Aberration they argue against a godly Tenor of Conversation, and deny Sincerity where they see a falling short of Perfection.

‘ They disparage a serious and circumspect Course of Life, by pretending it may be but a meer Guise or Shew, there may be lurking Vices, and they who have escaped gross Sensuality may be guilty of spiritual Sins, as Pride and Envy; and so they ground their Detraction upon Suppositions and Surmises of what may be, tho’ not appearing.

‘ They inveigh against Hypocrisy in that Manner, which hardens the Vicious in their Debauchery; and they encourage Libertines in Idleness and excess of Vanity, by telling them, that the Precisians may do worse.

‘ Those godly Exercises that lie out of the common Road (as to instance in holy Conference) they bring into Contempt, by objecting an unseasonable and preposterous Use thereof, or the Impertinency and Weakness of some therein.

‘ They censure inordinate Transports of Zeal, & Whimfies in Religion more bitterly than Lewdnesses, Outrages, gross Impieties, and daring Wickedness of dissolute Persons.

‘ They will burden the sober-minded, that are zealous for  
 ‘ their God, with the inexcusable Madneſs of ſome intempe-  
 ‘ rate Zealots.

‘ The Failings of the Religious they aggravate above Mea-  
 ‘ ſure, and particularly ſome paſſionate Diſorders, that are  
 ‘ commonly complexional, and have leſs of the Will, and  
 ‘ conſequently of ſinful Malignity in them, than many Sins  
 ‘ that make leſſer Noiſe, and raiſe leſs Clamour: and they  
 ‘ magnify the Evenneſs, Moderation, Mildneſs and other Hu-  
 ‘ manities of looſe or lukewarm Perſons for the true Chriſtian  
 ‘ Spirit.

‘ They upbraid the Godly with their ſolemn Confeſſions  
 ‘ and Aggravations of Sin before the Lord, and with their  
 ‘ Acknowledgment and bewailing of ſuch Scandals before the  
 ‘ World, as have been given by ſome among them; as alſo  
 ‘ with their publick Teſtimonies againſt Errors and Corrup-  
 ‘ tions, that have riſen in their Times; and ſo they reproach  
 ‘ them for their Humility, Sincerity, and Impartiality in  
 ‘ abating themſelves and giving Glory to God, and condemn-  
 ‘ ing Sin where-ever they find it.

‘ They ſcoff at thoſe that ſpeak of Communion with God,  
 ‘ ſpiritual Experiences, Deſertions, and the like Matters;  
 ‘ and uſe in Scorn ſcriptural Words and Phraſes, and other  
 ‘ holy Expreſſions uſed by the Religious; and profane the  
 ‘ Terms of *Holy, Godly, Saint, Sanctified*, by the Uſe thereof  
 ‘ in ſcandalous Ironies, and ſo they make Sport for profane  
 ‘ Men, and harden them in their Irreligion.

‘ They would render holy Things contemptible by nothing,  
 ‘ ſome little Overſight and Indecencies (moſtly involuntary)  
 ‘ in thoſe that perform the ſame, as perhaps in the Preacher’s  
 ‘ Tone or Geſture.

‘ And to ſay the Truth, it is one of the eaſieſt Things in  
 ‘ the World for licentious Wits to play upon the moſt ſerious  
 ‘ and ſacred Things, and to make the moſt acceptable Ser-  
 ‘ vice of God and his choiceſt Servants, ſeem ridiculous.  
 ‘ Theſe are ſome of the many vile and wretched Ways of  
 ‘ diſgracing true Religion: And I will add one more, to wit,  
 ‘ that Madneſs of Oppoſition, on what Side ſoever it be,  
 ‘ which to make a different Party odious, will not fear to  
 ‘ expoſe Godlineſs it ſelf to the Contempt and Scorn of them  
 ‘ that ſcorn all religious Parties.

*To be finiſhed in our next.*